

made their entry in the same order of procession and bearing the same cross and picture as in their approach to the king, and singing, "We beseech Thee, O Lord, in all Thy mercy, that Thy anger and wrath be turned away from this city and from Thy holy house, for we have sinned, Alleluia."

The little church of St. Martin, still standing, had been rescued by Queen Bertha from heathen desecration, and Bishop Luidhard ministered in it. This was given to Augustine and his companions for their use. They soon by their holy lives and heavenly doctrine began to win over the heathen people. Ethelbert and his court were baptized on Whitsunday, June 2nd.

Augustine, on instructions from Gregory, went to Gaul in the autumn, and on the 19th of November, was consecrated by Vigilius, Bishop of Arles, and Æthelricus, Bishop of Lyons, to be Bishop of the Angles. By the time of his return his monks had made converts of the Kentish folk, and on Christmas day over 10,000 were baptized in the Thames, near the mouth of the Medway, opposite the Isle of Sheppey.

RELATIONS OF THE BRITISH AND GALLICAN BISHOPS TO ROME.

In the spring of the next year, 598, Augustine sent two of his monks, Laurentius and Peter, to Rome, with a letter to Gregory asking for directions as to his relations towards the Bishops of Gaul and Britain. In answer to his question, Why different Liturgies are in use in these countries from that of Rome? Gregory replied that he might select from the liturgies he found whatever appeared to be good. The Pope's decision on another point was not equally satisfactory. The question put was, "How ought we to act towards the Bishops of Gaul and Britain?" and the answer, that Augustine was to exercise no authority over the Bishops of Gaul; "but," said Gregory, "we commit all the Bishops of Britain to you." It is plain this decision was entirely unwarrantable. It was a direct breach of the decrees of the Council of Ephesus in 431. It is the first recorded instance of the assumption of superiority by the Bishop of Rome.

The British Bishops denied the claim, utterly refused to own any allegiance either to Augustine or him he called Pope, and maintained the independence and Apostolic character of the British Church.

In 601 Laurentius and Peter returned from Rome, bringing with them from Gregory the pallium for Augustine as Archbishop of the Angles, a supply of holy vessels, altar vestments, ornaments, relics and books, and a reinforcement of clergy, among whom were Mellitus, Justus and Paulinus.

CONVERSION OF KENT.

The Church was now established in Kent. The commencement was made of Canterbury Cathedral under the dedication of Christ Church, and another British church which had been used by Ethelbert as a pagan temple was handed over to Augustine. It was dedicated to St. Pancras.

The scheme which Gregory communicated to Augustine, for the Ecclesiastical administration of the country, contemplated two archbishops, Canterbury and York, with twelve suffragan bishops for each.

MELLITUS IN ESSEX, A. D. 604.

In pursuance of this scheme, Augustine sent Mellitus to Essex to revive the See of London, and Justus was consecrated Bishop of Rochester and divided the supervision of Kent with Augustine.

Redwald, king of East Anglia, and Sebert, king of Essex, were nephews of Ethelbert. He persuaded them to receive Christian teachers into their kingdoms. Redwald did not become a Christian. He only tolerated the new religion. In his kingdom Christian altars and idols existed side by side. On the other hand, Sebert, king of Essex, was baptized, and welcomed Mellitus as bishop in 604. London was then a stronghold of paganism. Heathen deities were worshipped on the spots where St. Paul's Cathedral and Westminster Abbey now stand and where Christian Churches anciently flourished. Now the faith was restored. Sebert in 610 pulled down the temple of Apollo at Westminster and built St. Peter's, and the temple of Diana and built St. Paul's. Ethelbert was very liberal in gifts to the restoration of these two foundations, the latter being St. Augustine's Abbey Church of St. Peter and St. Paul whose foundations he laid, though he did not live to complete the building.

Gregory had written Mellitus in reply to his enquiries as to the lawfulness of using buildings that had been devoted to pagan rites, that he should cleanse the temples and dedicate them to God, and replace the idols with Christian relics, the idolatrous anniversaries with Christian festivals.

DEATH OF AUGUSTINE.

Gregory died probably, early in 605; Augustine soon after. Previous to his death he consecrated Laurentius as his successor against the ruling of the Council of Nicea and the Council of Antioch in 346, which decreed that no Bishop should be allowed to consecrate his successor. No lasting effect of his work in Britain remained except the renewal of intercourse between the Church in that land and the continent, after an interruption of 150 years. By his unconciliatory temper, he sowed the seeds of discord between the Celtic and Saxon Churches, and he never reached the Province of Deira, north of the Humber.

Laurentius endeavored to repair the error of his predecessor in dealing with the British Bishops by making overtures to them. In inviting them to friendly relations, he addressed them as "Most dear lords and brothers," but when one of them, Dagan, came to Canterbury, to discuss a basis of union, the Benedictine monks vented such gross ridicule on the fashion of his tonsure, that he would not even eat with them, but went away in just anger. For half a century longer the churches stood apart.

(To be continued.)